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Tuesday, July 26, 1910.

Love at first sight often fails to get a second look-in.

Speaking of personal demeanor, it isn't always well to make fast friends.

General Wood says that new blood is needed for the army. But where does the General propose to spill it?

When a man doesn't complain of the high cost of living, you may reasonably figure out that he is in the deal.

What's the use? Even if men did have wings, the women would pull the feathers out of 'em to trim their hats with.

Natural that Senator Aldrich of the rubber trust should have been able to gumshoe that monopoly into tariff favor.

As to whether or not Jeffries shall be able to stay in the fighting game will depend upon whether or not he has lost his voice.

It seems that the hottest day of summer comes along about as often as does the destruction of the peach crop in the springtime.

If Mr. Bryan is to be loved for the political enemies he has made, he is due for the reception of great gobs of political affection.

Wonder why it is that beach attendants should bother themselves about inspecting such little things as ladies' bathing suits?

Ever notice that the man who has so many tips to give out as to how to make a lot of money is usually poor as a church mouse?

That Grand Trunk railway strike having apparently got beyond all hope of human adjustment, why not now call on Mr. Roosevelt?

And some person has been so mean as to suggest that the morning organ of the polygamous hierarchies be called the Holy Roller.

If there is any advantage in being on the ground first with a Congressional nominee, local Socialists are in possession of the advantage.

In his tabernacle sermon on Sunday, Elder Charles H. Hart seems to have occasionally forgotten that there is such a thing as the ninth commandment.

In whatever direction he may regard the progression to be, Hon. George Sutherland is soon to experience transition from a Jack-Apostle-Senator to a political "canned peach."

It is intimated by the Pittsburg Dispatch that Uncle Joe Cannon has the courage of his conviction. Well, he has been convicted, all right, and is putting up a bold front under it, too.

We are told that soon we may be able to talk to Europe by telephone. Must be a scheme on the part of some of those European monarchs who want to talk back to Teddy at a safe distance.

Hon. Nick Longworth is to deliver the keynote speech at the Ohio State convention of Republicans today. That is, as a Certain Distinguished Colonel would observe, he is to repeat it.

Now comes a Salt Lake lady who produces a bottle of beer which she has had for twenty-six years. There are many men who could say that they had bot-

les of beer long before that time, but that they liked it too well to keep it.

HART'S WHANGDOODLE.

We suppose that Elder Charles H. Hart does not wish to utter a lot of miserable falsehoods in his public addresses. And yet in his address in the tabernacle here on Sunday his utterances were scandalously false. And as we do not attribute willful falsity to him, we conclude that he is too densely ignorant to speak of early Mormon history; he has just accepted as true the fanatical misrepresentations of the older men in the church, whose interest and perverse inclinations have always led them to twist truth to their own exculpation on account of their own personal offenses. No wonder Apostle Smoot, who followed Elder Hart, promptly said that there are two sides to the story.

Hart dwelt on the "persecutions" of the Saints; but there has never been a religious persecution in this country since the early colonial days. What caused the Mormons to have hard neighbors is that they were bad neighbors themselves; they claimed the Missouri region in which they settled as their own, and dedicated all—land, personal property and all in sight—to their own uses. And they proceeded accordingly, until older settlers rose in revolt and rid themselves of an unbearable nuisance. It was the same in Illinois, but in the latter State, it was dissensions among themselves that brought on the culmination, and so-called friends and intimate associates of Joseph Smith that slew him. This was abundantly proven, from the records and sayings of the Mormons themselves, including the gloomy forecast of his doom by Smith himself.

In his quotations from the alleged Baneroff history, Elder Hart imposes on the credulity of his hearers. It is a well-known fact that the Mormon part of that history was furnished to Baneroff by unscrupulous writers of the Mormon church, and that he accepted their stuff as furnished. He came here and arranged the deal himself, staying at the Townsend House at the cost of the church. It was a nasty scandal at the time, the whole deal being openly exposed. It is a shame for a man to get up before any assembly at this late day and utter those stale and exploded falsehoods, as Hart did on Sunday. And the right sort of feeling can never come here until no one can be found to do it; nay, until no one will want to do it. Hart was guilty of stirring up hate by the emissions of untruths, that he ought to have known were untruths. And he was guilty of a treasonable arraignment of the Government and people of the United States in his hearing of false witness against his neighbors.

In this connection, and in close relation to the same sort of vicious stirring up of hate against the people of this country, we direct attention to the following from the Desert News's editorial on "Pioneer Day" on Saturday evening last:

They felt that they had escaped the hands of the oppressor and the tyrant, and that from henceforth they were free to worship God in truth and righteousness without the interference of blood-thirsty mobs, and so Pioneer day was a day of joy and thanksgiving, a day of ecstasy.

That was descriptive of the feelings of the pioneer party on their coming in sight of this beautiful valley. But the retrospect put into words is shamefully malignant and false. Who was "the oppressor?" Who "the tyrant?" Who or whatever prevented them from "worshipping God in truth and righteousness?" The whole tirade is condensed malevolence against the Government and people of the United States in most malignant form, and as untrue as it is venomous.

As long as this sort of vile falsehood rests in the Mormon heart, as long as the Mormon speakers and writers continue to thus vilify and slander the people of the United States, magnifying themselves as martyrs when in fact they were constant and criminal aggressors, it will be idle for them to cry out for a peace which they constantly disturb and which can only be had, so far as they are concerned, by yielding to their bigoted and farcical usurpations and falsifications of the record. But this will never be done.

IN NO DANGER.

The Smoot paper is trying to raise a clatter that the tariff on lead and on wool is in danger through the objections to the bunks tariff bill passed last year. It is a wild notion altogether; for there is not the least foundation for such fear.

In the old Territorial days, when we had but a Delegate in Congress, and he caring nothing in particular about lead, and in fact a good share of the time being opposed to lead mining, there was no difficulty in retaining a just tariff on lead. And much less should there be difficulty now, when we have two Senators and a Representative. It is true that Senator Bristow of Kansas has attacked the lead tariff. But Kansas always did object to the lead tariff. That objection, however, never was effective, and is never likely to be.

As to the wool tariff, we presume that it will be rather hard to scare the wool-growers on the proposition that they are to lose protection. The present bunks tariff law has turned them over so completely to the ravages of the woolen manufacturers' trust, that nothing in sight is in the least likely to be any worse for them than what they have. They went in with the woolen manufacturers in good faith, to retain the old wool schedules, and won; the old wool schedules were retained in the present law. At once, the wool manufacturers saw that this gave them complete control of the market. They fortified themselves by buying upwards of \$20,000,000 worth of foreign wool, most of it clothing wool,

and then fixed their own price as to what they would pay the American wool-growers for their wool. And they have maintained that attitude; they wait for the wool-growers to accept their price, well knowing that the American wool-grower must sell to them, as he cannot sell abroad. Under these circumstances, it is going to be pretty hard to make him believe that the present bunks tariff law is the best he can get.

TOURIST EXPENDITURES.

The amount of money spent by American tourists in Europe has been estimated all the way from \$100,000,000 to \$200,000,000 a year. This year it is pretty sure to reach the higher sum, even if it does not go away beyond it. A dispatch printed yesterday morning is illuminating on one form of that expenditure, the money spent in purchases, which are said to be larger than ever before, as the following comparative statement of expenditures shows:

In the fiscal year 1909 only \$3,500,000 worth of art works were imported, but in the fiscal year just closed, art works to the value of \$21,000,000 were brought in. In diamonds the increase was from \$24,100,000 to \$32,500,000. In undressed furs, from \$11,700,000 to \$15,200,000; in dressed furs and manufactures thereof, from \$4,500,000 to \$11,000,000.

There is a total of \$87,100,000 on these four items of luxury alone, the most of it undoubtedly personally purchased and brought over without passing through the hands of dealers or middlemen. And the statement says nothing of the dresses, the apparel, the adornments, the lingerie bought in the same way and brought here in numberless trunks, the examination of which by the customs officers raises such an uproar every year, and yet in spite of which rigid examination so much smuggling is yet done.

No wonder we have such a cutting down of our favorable balance of trade; no wonder the various governments of Europe are passing laws and putting into effect regulations forbidding the taking out of the country various rare objects of art, for fear the Americans would get them. In fact, there is an ever present fear in all art and collection fields in Europe that Americans will buy the best they have in all directions, and bring it all to this country. It is a justifiable fear, too; for we have already acquired an amazing lot of the best and rarest objects of art and articles of wonderful worth and beauty, from gems to rare books, paintings and sculptures. And there is little to criticize in all this, so long as the genuine thing is bought; this country will be all the better for the possession of these things. But there is no excuse either in taste or economics, for the lavish personal expenditures of American tourists in Europe, where they pay double or treble for their expenses, for the many things that they buy, and for their personal services. All that is a crying evil, as censurable in good economics as it is in taste.

"FULFILLING THEIR MISSION"

Apostle Senator Reed Smoot was one of the speakers at the Mormon tabernacle services on Sunday afternoon; and from our report we find that "He said he had full confidence that the Mormon people were fulfilling the mission that God intended them to fulfill."

Yes. And we here present a few more names of the Mormon elders who are foremost in "fulfilling the mission that God intended them to fulfill," according to the beliefs and practices of the hierarchical twenty-six of which Reed Smoot, Senator of the United States, is a part:

Elder Nathan Clayton is a resident of Juarez, Mexico, and is regarded as one of the fulfillers. In the year 1904 he married a widow named Mrs. Avalina Saville. He had already three wives whom he had married previous to the manifesto of 1890, but evidently thought that the Almighty would not be satisfied that he was fulfilling his mission if he did not once more break his commandment and defy the law of the land. At the time he did this he was 56 years old and the lady of his polygamous choice was 50.

Elder Brigham Pierce once lived at Manti, Utah. He, however, joined a company who went down to make their homes in Mexico, and he settled at Juarez. He was called on a mission to Texas, and upon his return in the year 1904 he took as a second conjugal companion a younger sister of his first wife. He was another fulfiller.

Elder Erastus Durfee, formerly of Salina, Utah, moved down to Dublin, Mexico. In the year 1901 he unlawfully married Mrs. Ella Humphrey, and in the year 1902 he took unto himself number three in the person of Mrs. Fannie Merrill. These women were both widows, and Elder Durfee now enjoys the distinction of having by both of them "raised up seed" unto two of his dead brethren. Thus he, too, became a celestializing fulfiller.

Elder Arthur Clark is also of Dublin, Mexico, and is the possessor of five wives, four of whom he has married since the year 1892. However, two of them, discovering that Elder Clark was apparently unable to live up to the requirements of a first-class celestializer, left him and came back to Utah. It was unnecessary for them to procure divorces from him, because he had never married them, under the law. Clark, therefore, has been a quadruple fulfiller.

This brings the list of polygamous criminals in Smoot's church since 1890 to number one hundred and thirty.

It will be no news to Apostle-Senator Smoot, but it may interest the public, to learn that the late Elder John Nicholson and the living Lycurgus F. Wilson inaugurated a new scheme of evasion in the matter of new polygamous marriages. Both these men were employed as clerical assistants and "workers" in the Salt Lake temple. The scheme

which they evolved was this: If an elder in Israel desired to take a new polygamous wife, and at the same time evade certain technicalities which might involve the church officially, it was not necessary for him to appear at the temple with the woman. After making proper request there, subsequent to recommendation in the usual way, the woman would go to the Salt Lake Mormon holy of holies and some one of the male "workers" there would stand as proxy for the living brother while the sealing ceremony was performed. Thereafter the woman would go out to cohabitation with the living brother as his plural wife.

Now, these things should attract the serious attention of Apostle-Senator Reed Smoot, but apparently they do not, he being content to say that he has no doubt the saints are "fulfilling the mission that God intended them to fulfill." It may be, though, that Smoot does not feel called upon to concern himself over these matters, even though he was proclaimed by Senator Hopkins as the apostle of the higher Mormonism, and had done more than any thousand men on the outside of the church to wipe out the disgrace of polygamy. He may treat it as he did an important situation once presented to him, by querulously replying to critics, "What the hell do I care?"

REEKING OF POLYGAMOUS FILTH.

We have before us a copy of the announcement made by officers of the Juarez Stake Academy, a Mormon educational institution in Mexico, for the school year 1909-10.

Upon looking over the names of the directors we find that nine out of twelve of them are new polygamists, while the faculty is almost wholly made up of new polygamists and the sons and daughters and other relatives of such. In view of this fact, it was natural that they should put out the following in the booklet, under the heading "Historical":

The motive which prompted them [Mormon Mexican colonists] to leave their comfortable homes in the North, the products of years of toil and hardship, was a most worthy one. Their desire to enjoy in peace the relations of home and family where their children might grow up in honor and virtue, seemed paramount to them.

As would naturally be expected, their first thought was to keep out everything that would contaminate, and to foster and encourage every element of moral growth. Aside from the fact that this is practically a reproduction of the old wall of Mormon lawbreakers that they were being persecuted, and were obliged to flee from their persecutors to secure peace, it is otherwise and additionally the rankest bit of vicious hypocrisy ever uttered by man. Pretending to "foster and encourage every element of moral growth," they have practiced in most barbaric determination their immoral polygamy. Their colony is a veritable nest reeking of polygamous filth. Perhaps there is not one bishop among the whole outfit who is not a breaker of the law of God and a defier of the law of man since the church which he represents solemnly announced to the world that the practice should cease. The academy referred to has furnished nearly all the young men and young women down there who have engaged in new polygamy. The president of the faculty, the notoriously unclean Guy C. Wilson, is the man who forced Miss Anna Ivins, daughter of Apostle Anthony W. Ivins, into his polygamous harem, even going so far, it is asserted, as to compel performance of the unlawful ceremony at the hands of the apostle. This institution is under the direction and control of the Mormon church board of education, with headquarters at Salt Lake. The church is responsible for it, and for the new polygamous rascals who have graduated out of it into the army of concubine-curses who infest that region.

Is there any wonder that there are more young men and young women in polygamy in the Mormon church today than there ever were at any other one period in the history of that organization?

English suffragettes continue to make demonstrations in large numbers. Of course, if they are ever commanded to fly to arms for their rights, the fellows over there will naturally hope that only the best looking of 'em will fly to theirs.

TODAY IN HISTORY

TUESDAY, JULY 26, 1910.

Death of a Gay Courtier.

Today is the date of the death, in 1890, of one of the most interesting figures in the history of that period. Among all the gay courtiers who crowded around Charles II. none was more celebrated for his conviviality and wit than John Wilnot, the Earl of Rochester. He early displayed remarkable talent and was much distinguished at Oxford. Had he lived in better times, he would probably have graced his birth; but, after making the grand tour, as it was called, he came to court at the early age of eighteen, there quickly to become the leader of every excess.

As the companions of the young earl found his wit was greater at the close of a long debauch than at the beginning, it was their amusement to make him drink deeply, and he himself confessed that for five years he was never sober. During these times he was writing satires and sonnets upon all around him, and as may be supposed, making himself many enemies.

In one instance he handed the king a paper which Charles opened in the expectation of finding a droll description of some ladies, but it proved to be a satire upon the courtiers themselves. On another occasion he scribbled on Charles's bedroom door the well known mock epitaph:

"Here lies our sovereign lord the king. Who never says a foolish thing. Nor ever does a wise one."

The earl joined Charles in many of his wild pranks in the streets of London. At one time he disappeared from court, and his friends were circulated about a wonderful physician, a necromancer, or Italian mountebank, who was practicing on Tower Hill. Those who sought him were arrested when they found he disclosed secrets which they hoped were known to none but their intimates. The life of the earl of court seemed to be laid bare by his wonderful powers, and nothing was kept of for some time, until the shrewd mind felt sure that only Rochester's talents could carry on such a game, and so it proved. At other

times he was inimitable as a porter or beggar; indeed, he could personate any character to perfection.

That he had a spirit for better things, had he been wisely directed, is evident from his volunteering to join the Earl of Sandwich when he went to sea in 1663. During the engagement that followed it was necessary that a dispatch should be carried from one ship to another in the very heat of the fight, and in an open boat. Rochester went on the mission at the great risk of his life; yet the rufflers of the court used to taunt him with cowardice in avoiding the duels which his satires brought upon him. Sir C. Scrope thus wrote of him:

"Thou canst hurt no man's fame with thy ill word. Thy pen is full as harmless as thy sword."

His constitution was not strong enough to bear his excesses and he early broke up. Then, convinced of his past folly, he sent for Dr. Burnet, made confessions of his reckless life and begged of him all religion, and entreated to have his doubts about Christianity dispelled.

Burnet has left a touching account of the unfortunate nobleman's last days. He desired that all his wicked writings should be destroyed and laid to under the earth he had done by making his deep repentance known to all the world. Rochester died on July 26, 1680, at the early age of thirty-three.

LOCAL HISTORY

WHAT HAPPENED JULY 26.

1847—President Young and others ascended what is now known as Mount Peak, north of Salt Lake City, and named it.

1848—The guard at Nephi, Utah, was fired upon by Indians and David Udall wounded in the leg.

1865—The Indians attacked Greenwood, Sevier county, Utah, wounded a man and drove off nearly all the stock belonging to the settlement.

1869—Thomas L. Frazier, formerly a member of the Mormon battalion, died at Wanship, Summit county, from the effects of staking, having been a few days before by a Mr. Kilfoyle.

1871—The steamship Nevada sailed from Liverpool, with 33 Mormons, under the direction of Lot Smith. The company arrived at New York August 7th, and in Salt Lake City August 16th.

1876—Samuel L. Evans, of the Sixth Ecclesiastical Ward, Salt Lake City, having been indicted by the grand jury for polygamy, was arraigned in the Third district court. He pleaded not guilty and was placed under \$500 bonds.

1877—At a special conference held at Beaver, the Beaver Stake of Zion was organized; John R. Murdock, president; John Ashworth and Marcus L. Shepherd, counselors.

1888—Charles O. Card was arrested at Logan, charged with unlawful cohabitation, but escaped from the officers by jumping from the train. Henry Dinwoodey was discharged from the penitentiary.

1889—Baldwin H. Watts of Kanosh was discharged from the pen. Elder Willard died of cholera at Parangonah, county, and Elder Stephen Robert Wells died at St. George, Utah.

1891—The saints residing on the uplands, northeast of Logan, Cache county, were organized as Greenville ward; Nicholas W. Crookston, bishop.

1892—Melissa N. Allred died at Lehi, Utah.

1896—Morgan Henry Merrill, counselor in the St. Joseph stake presidency, died at Thatcher, Graham county, Ariz.

1897—At the Onondaga stake quarterly conference, held at Marsh Center ward, Elders Lewis S. Pond, Thomas Preston, Denmark, Jensen, George Z. Lamp, Gaston L. Braly and James R. Smurthwaite were called to open up a mission in the states of Oregon, Washington and Idaho. Elders Pond and Preston were sent to Boise City, Idaho; Elders Jensen and Lamp to Baker City, Ore.; and Elders Braly and Smurthwaite to Walla Walla, Wash. The mission was named "The Northwestern States Mission," and agreeable to instructions from the first presidency, it was placed under the direction of the Onondaga stake presidency.

1899—Mrs. Ann Nebeker, pioneer, dies at Payson.

1900—Moroni Mason dies at Ogden from effects of a fall.

1901—Iron workers strike. Republican day at Saltair. Union Pacific press special arrives. Oregon Short Line sues San Pedro company.

1902—Runaway of artillery horses in parade at Fort Douglas injures four soldiers. Noble Warren appointed chairman of the Democratic county committee.

1904—Ex-Judge Wilson dies suddenly.

1905—Elks' big purple day celebration.

1907—General J. Franklin Bell visits Salt Lake.

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